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that the day characters are used for the purpose of designating the days and not for the significations for the words; 3d, that Landa's characters for the days are at least substantially correct; 4th, that the columns composed of these characters are to be read from the top downwards; 5th, that the red numerals refer to the days or years of the week; and 6th, that the black numerals in connection with the day characters, as well as those in the spaces usually refer to the numbers of the month. There are some apparent exceptions, but I have ascertained, as I can show, that these are only apparent and not real exceptions. I may also add that we have in what has been shown strong evidence that Perez was right in asserting that the Ahau consisted of 24 years.

I have succeeded in deciphering a number of the hieroglyphics of the text but will not enter upon an explanation of these at present, as I have only commenced this part of the work.

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## EDITORS' TABLE.

EDITORS: A. S. PACKARD, JR., AND E. D. COPE.

The recent attempt on the life of the President of the United States naturally leads to reflections on the mental condition of the author of the crime. It is profitable to look into the question involved in the words insanity and responsibility, as expressed in terms of mental science.

The clearest classification of the mental faculties arranges them under the three heads of the affections or emotions, the intellect, and the will. It is held that through the mutual actions of the qualities of these three divisions, the acts, ordinary and extraordinary, are produced. The affections include the tastes or tendencies of the individual, which determine primarily the general direction of conduct. The intelligence furnishes the mode and means of execution, besides directing the affections through the light it throws on ends, as well as means. For those who do not believe that the doctrine of the directive power of the strongest inducement, covers the whole ground, the will is supposed to choose between the motives offered by the two classes of faculties first named.

Experience shows that the mind may be disordered in one of these departments and not in another, or in only one, sometimes

a very subordinate, subdivision of either one of them. Emotional insanity may coëxist with unimpaired intelligence, and *vice-versa*; but when one class of faculties is involved, it is usual for the other to be more or less affected. So closely are they interwoven in practice, that it is not easy to unravel the insane thread from the fabric of the actions, and assert that the disorder is located in this or that region of the mental machine. To do this successfully is one of the future possibilities of a completed metaphysics.

The history of Guiteau, as reported in the daily papers, clearly indicates affectional disorder. He is evidently a person more or less insensible to the ordinary feelings of benevolence, and sympathy with his kind. His general dishonesty in questions of property, is also in evidence. The manner of his matrimonial ventures indicates the same. His regardlessness of the opinion of his fellow-men is an indication of affectional deficiency. Ingenuity and ability in the execution of his preferences, indicate that a part at least of his rational faculties are sound. Guiteau is however subject to the control of what is termed "the fixed idea," which is probably at root an emotional disorder; though it has the appearance of disease of the power of ratiocination. The mind becomes possessed of an idea to which it clings in spite of powerful counter-inducements, whether arising from the part of reason or feeling. This is probably because of some peculiar pleasure experienced in its possession. Excessive feeling controlling reason, is its usual phase, but it may sometimes be due to a defect of reason alone in some particular. In that case, however, there must be less of energy and tenacity in the idea. If Guiteau correctly represents himself, the enthusiasm for the performance of a great deed to benefit a great country, and destined to confer lasting fame upon himself, as an instrument in the hand of God, has excluded all opposing thoughts. Here now is sufficient evidence of great defect of the rational faculties. Regardlessness of consequences alone cannot be so construed, for all true heroism displays it; but the utter insufficiency of the premises on which the act was based, is evidence of a mind ready to yield to the influence of any excessive fancy or enthusiasm that possesses it.

It is true that many persons accounted sane, possess prejudices which are but forms of the "fixed idea." All persons at times allow tastes, affections and emotions to usurp control over reason, whose useful servants they should be. Lack of benevolence is not always accounted an indication of insanity, although it may be displayed in cases where good sense would indicate a different course of action. Some men under the influence of dyspepsia, and women at the menstrual period, display abnormal emotional irritability. The persistence of those states, happily temporary, would be a form of emotional insanity. But it is unnecessary to adduce further evidence that the boundary-line between sanity and

insanity is not a clear one, and that the attempt to draw it sharply is futile.

In like manner we will not attempt to fix responsibility for these states and their outcoming acts. It is too deep a question for the present state of science, and so we leave it. Practically, men hold one another responsible, and properly so, but charity and truth require that we do not attempt to draw a line which human vision cannot determine. There is another view to be taken of the matter, which is accordant with philosophy and effective in practice. The mind of the so-called insane are as open to the influence of motives as are those of the sane. If those motives are known, supply them in order to produce results. Pains and penalties affect the insane, though perhaps in different kind and degree, from those that control the sane. For the benefit of other disordered minds, if not for that of the guilty person, let them be inflicted. This will not be in a spirit of revenge, but in benevolent consideration for the greatest good of the greatest number.

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## RECENT LITERATURE.

DE QUATREFAGES' *THE HUMAN SPECIES*.<sup>1</sup>—We looked forward with some degree of interest to the reception of this book, desirous to know how the author, who is well known to be conservative and an opponent of Darwinism as such, would look upon the question of man's origin from a savage state, and his antiquity, and other controverted anthropological topics. A perusal of the book, the interest of which is sustained from beginning to end, convinces us that the author by his fairness, sagacity and general culture, and scientific spirit, is uncommonly well qualified to express his opinion on mooted questions. The subject is treated in a comprehensive way and with the methods of the zoölogist, the author being distinguished for his anatomical work upon the lower animals. While disposed to ascribe to animals innate sense, consciousness and reason, and allowing that from an anatomical point of view "there is less difference between man and the superior order of apes, than between the latter and the inferior orders," and allowing that it is not "in the phenomena connected with the intelligence that we shall find the basis of a fundamental distinction between man and animals," he proceeds to place man in a separate kingdom from the animal kingdom, because of his moral and religious faculties. From this point of view he studies man, and discusses his relations as a species divided into numerous races, his origin, antiquity and original birth-place, his migrations from his specific center, and the steps

<sup>1</sup> *The Human Species*. By A. De Quatrefages, Professor of Anthropology in the Museum of Natural History, Paris. The International Scientific Series, New York, D. Appleton & Co., 1881. 12mo, pp. 498. \$2.00.